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ACIES ORDINATA

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.: :: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

SCHOOL-TEACHERS' SODALITIES

Among lay-people it will be hard to find persons of one state of life so apt for the Sodality as school-teachers of both sexes. They ought therefore to have Sodalities of their own, as the purpose of the Sodality can best be aimed at when all the Sodalists are engaged in the same occupation. Another reason is that the art and the office of schoolteacher is of the highest importance, and the Catholics engaged in it are usually filled with the genuine Marian spirit which is ever ready for sacrifice.

I.

Philadelphia, Pa. (U. S. A.)

In 1915, a Sodality for schoolmistresses only was erected with 15 members; in a short time it had 150 members and it still abounds in good works.

They meet at 4.30 p. m. every Tuesday, except after the second Sunday of the month, when, they go to a General Communion, following the monthly recollection. At the beginning of the summer vacations, they spend four full days in retreat. A particular rule of the Sodality requires every Sodalist to belong to two Sections, one for self-sanctification, the other for the apostolate. These Sections are: Sewing; Self-denial; Good Reading; Altar; Purgatorial; Reparation; Missions; and visits to the Blessed Sacrament.

Besides the prayers required by Rule 45 for a deceased Sodalist, a particular rule of this Sodality requires another Holy Communion and rosary; on the death of a near relative of a Sodalist, the Sodality provides for a Mass, and once a year there is a Mass for all the dead closely related to the Sodalists, and another for all deceased Sodalists. A Mass and a General Communion are also offered for such members as marry or pass to religious orders. This Sodality has a villa of its own which is very well situated for the vacations.

The Sodality has founded two scholarships in St. Joseph's College, and is now contributing to build an altar to the memory of Father Elder Mullan, S. J., who is said to have made the Sodality one of the most perfect in America. (Cf. "*The Queen's Work*", 1927, p. 76).

II.

Vienna.

The majority of the Schoolmistresses' Sodalities in Vienna are directed by Ours. It will suffice to consider one of them.

It was founded in 1909 as a Section of another Sodality; and in 1916, was made independent and aggregated to the Prima Primaria. Today it has 120 members who are assiduous in attendance at the meetings (on Monday). To make attendance easier, besides the ordinary meetings and the general Communion, since 1925, there is another meeting on the second Sunday of the month. An account of the proceedings is sent to Sodalists who could not attend.

Many members assemble twice a month to make sacred vestments and gifts for the poor; thus they spend considerable money in aiding the needy, missions, churches, etc. Special collections are also made to help poor and sick Sodalists; to pay the expenses of retreats for some of them and for pupils; for the maintenance of orphans; and for other charitable purposes; these funds are made up of ordinary offerings and of the proceeds of academies, etc.

Many members give money and personal efforts to the welfare of youth; in visiting children's hospitals, they not only bring them gifts, but give them little entertainments. Once a year there is a genera

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meeting of all the Schoolmistresses' Sodalities, which is intended to give greater weight to their common purposes, to ensure their vigorous execution, and to strengthen themselves for unremitting, warfare against the depraved and malevolent enemies of the Faith, who rule the schools of Vienna.

Every year, they begin the summer vacation with a six-day retreat; during the year, they also observe private recollection-days.

III.

Munich, Bavaria.

Following the example of Austria, where many schoolmistresses' Sodalities had been in operation for years, the schoolmistresses of Munich began a Sodality in 1915. wIt no numbers 780, 430 of whom are in the city itself; while the rest live in the country and are divided into 13 bands. Hence there is but one schoolmistresses' Sodality in the whole archdiocese, with its main body at Munich, where it meets twice a month, once in the church, and once elsewhere; about six times a year, the 13 country bands have meetings of their own with a sermon and another discourse, extraordinary confessors, etc.

Sections were formed as necessities were felt, at present they are: Eucharistic, Charity, Ascetic, Young people' s retreats, St. Cecilia, Magic Lantern (started in 1922, this Section had given 570 public shows up to 1926). In 1918, this Sodality began publishing "*Virgo Mater*" and today it is read by all the Sodalist schoolmistresses of Bavaria. Many members are very successful in en couraging girls' Sodalities and these are growing in the esteem of the clergy. This Sodality has a large burial-plot of its own in the cemetery.

The most notable work of the Sodality is carried on by the Section which cares for Retreats given to girls who are about to finish their studies in the public schools, and who will soon be exposed in the large cities, to dangers which they usually find hard to resist. Noting the sad fate of many such girls, some of the Sodalists in 1920 for the first time, induced a few of their pupils to make a real retreat; in the next two years, the experiment was renewed. Finally in 1923, a regular Section was established to look after this work, during two weeks of Lent, 560 girls were brought by the 27 members of the Section to 9 triduums; still other triduums followed; in 1924, 918 girls were present; in 1920, 768; in 1926, 1,030; these latter were cared for by 45 schoolmistresses. The Sodalists spent 6,333 marks for these triduums. Every other month, they assemble those who have made the triduums, for a day of recollection. His Eminence, Cardinal Faulhaber, Archbishop of Munich, highly approves these exercises.

The means used to make these exercises a success are among others: Prayer and sacrifices; the ordering of one's own life according to the doctrine of the exercises; frequent meetings of the Sodalists to discuss the work of the exercises and the interests of the young; keeping in constant touch with the parish-priests and with associations of priests, catechists, and parents; a ibrary.

The Director of this flourishing Sodality is Father V. Hugger, S. J. He is also the president of the Union of all Schoolmistresses' Sodalities in Bavaria, which was formed in 1921. All Sodalities send delegates to the general governing body; which meets once a year; each Sodality reports twice a year to the common president, who is elected for three years.

The manner of directing these Sodalities is not the same in all dioceses. In many, every Sodality Director is appointed by the Chancery; in others one Director or Sodality President is appointed for the whole diocese (as in the archdiocese of Munich); he does not direct any Sodality personally, but the work is carried on by priests whom he delegates. As is clear, this is the best method since it ensures uniformity throughout the whole Sodality regarding doctrine, virtue, and activities.

IV.

Düsseldorf.

It would be hard to find a Sodality which corresponds better to the Common Rules than that directed by Father Canisius Berninger in Düsseldorf. Yet it has only 12 members. No one is admitted to it except the young schoolmasters who preside over unions of their fellow-teachers in the large cities. They come every Sunday at their own expense to our residence from 20 to 30 kilometers distant. The order of their meetings is as follows; 9.30-10.15, formation of leaders, i. e. ascetical instruction especially adapted to these leaders of school teachers. Then comes an hour of "practical leadership" consisting of a lecture on the means to be used in the coming week to forward the religious life of the teachers committed to their care. The meetings end with the usual religious exercises of the Sodality.

With the help of another priest, Father Berninger makes his activity in this Sodality felt far and wide. He gives vigorous support to his Sodalists in three ways, and thus makes all these men and women the beneficiaries of his care and solicitude. These means are:

1) *monthly recollections*, held in 49 towns; at which there are present 800 men and 1,000 women, all school-teachers;

2) *a course in philosophy*, lasting for from 2 to 3 years (two-hour lectures given once or twice a month in towns);

3) *retreats;* at which in 1926, there attended 1,05[illegible] men and 2,950 women, all schoolteachers. In order to get the most profit from these retreats, many secula[r] and religious priests (e.g. O. S. B., O. Pr., O. F. M O. M. Cap., S. V. D., O. M. I., etc.) assembled las[t] November at the invitation of Ours, for an entire da[y] of conferences as to the method of giving the retreat[s].

One cannot praise too highly a work so truly apo[s]stolic and so thoroughly worthy a son of the Societ[y] of Jesus. If the International Association of Sociali[st] Schoolteachers wishes to get at least one of its mem[bers] into every school, how earnestly and perseveringl[y] we ought to work to aid our Sodalists especially an[d] bring them through Mary to Christ!

SODALITY SPONSORS INTER-SCHOOL STUDENT CONFERENCE ON RELIGIOUS ACTIVITIES

97 young men and women, from 27 Catholic schools and colleges of the archdiocese of Chicago, Ill., met at Loyola University, Chicago, on Ascension Thursday, May 26th, and with a College Senior presiding, discussed how college and high-school students can today practice the lay-apostolate.

The suggestion for this important conference came from the College Sodality of Loyola University, and was the flower of the Sodality's apostolic activity during the past year.

Letters of invitation and follow-up letters were sent by the Prefect of the Sodality to the various religious superiors in charge of the Catholic Colleges and High Schools of the Chicago Archdiocese. The first invitation was made about two weeks before the date fixed for the Conference and the program and the main lines of the proceedings were then outlined.

Accordingly there were to be two sessions of two hours each, one at 10 a. m., the other at 1.30 p. m. In the morning, the two subjects treated were « *The Catholic Student and the Holy Eucharist* » and « *The Catholic Student and the Missions* ». In the afternoon. « *The Catholic Student and Catholic Literature* », and «*The Catholic Student and Social Action*».

A school leader was to speak for ten minutes on the topic assigned, and other delegates were to be free to illustrate how such activities were carried out in their own school.

Delegates were requested to bring with them various type of attractive and helpful *bulletins, posters, notices,* which had been found to stimulate interest in religious activities.

On the day appointed the delegates met at Loyola University, and after a brief welcome and prayer by FATHER JAMES J. MERTZ, S. J., THE DIRECTOR OF THE COLLEGE SODALITY, the meeting continued to the end under student control, no one but student delegates speaking.

The following was the mimeographed outline of « TOPICS FOR DISCUSSION » which was placed in the hands of all the delegates:

I. — THE CATHOLIC STUDENT AND THE HOLY EUCHARIST.

A. — *Objectives*:

1. To develop personal devotion to Christ in the Holy Eucharist. - 2. To make this a matter of personal initiative and enthusiasm. - 3. To create spontaneous habits of piety.

B. — *Methods and Practices*:

1. Frequent communion. - 2. Daily Mass. - 3. Voluntary visits. - 4. Sacristy, altar, choir service. - 5. Holy Hour. - 6. Guard of Honor. - 7. Knights and Ladies of the Blessed Sacrament. - 8. Prayer for vocations to the priesthood and the religious life. - 9. Liturgy.

II. — THE CATHOLIC STUDENT AND THE MISSIONS.

A. — *Objectives*:

1. To interest students in spreading the Faith. - 2. To render practical assistance to missionaries. - 3. To extend the religious interest of the student beyond the parish or school.

B. — *Methods and Practices*:

1. Studying the Missions. - 2. Praying for the Missions. - 3. Contributing money, old clothes, stamps, etc., for the Missions. - 4. Adopting a Mission. - 5. Making the Missions known (bulletin board, school publications, etc.). - 6. Membership in a Mission society. - 7. Praying for mission vocations.

III. — THE CATHOLIC STUDENT AND CATHOLIC LITERATURE.

A. — *Objectives*:

1. To interest students in Catholic books and periodicals. - 2. To support and spread Catholic literature. - 3. To reach non-Catholics through apostolic literature. - 4. To use Catholic literature as a means of building faith and developing Catholic life.

B. — *Methods and Practices*:

1. Subscribing to or buying copies of Catholic periodicals. - 2. Reading or recommending Catholic books (public library). - 3. Spreading Catholic books and periodicals: a) as gifts; b) in hospitals, railroad stations, charitable institutions, etc.; c) remailing periodicals. - 4. Book-rack. - 5. Study clubs. - 6. Reading lists.

IV. — THE CATHOLIC STUDENT AND SOCIAL ACTION.

A. — *Objectives*:

1. To make Jesus Christ King of Human Society.

B. — *Methods and Practices*:

1. Be an advocate and exponent of Catholic higher education. - 2. « Respect Women » Crusade. - 3. Wholesome forms of recreation. - 4. Publicity for Catholic school activities. - 5. Lectures and debates. - 6. Holy Name Society. - 7. Helping Catholic charities. - 8. Recommending Mayslake and Cenacle retreats. - 9. Practical interest in local, state, national and international, civic, industrial and social problems. - 10. Supporting parish social activities. - 11. Total abstinence pledge. - 12. Teaching Catechism, Catholic Instruction League. - 13. Joining fraternal, civic, social organizations and bringing Christian principles to bear upon their policies and practices.

Father Joseph Reiner, S. J, Dean of Loyola University, wrote of the Conference:

« It far surpassed our anticipations. The number of students attending was greater than we had expected

and participation in the discussions was so general, so pointed and so interesting that it would have appeared presumptuous to hope for it.

« I do not remember any meeting that pleased me as much as that of Thursday.

« To hear the boys and girls talk of the Holy Eucharist, of the Missions, of Catholic literature and of Catholic action as they did was a treat one should not forget and that should inspire the most stolid. The sacredness of a teacher's vocation was never brought home to me more forcibly and the thought of the privilege I have of working with such material made me fairly shudder when I reflected upon my responsibility.

« The most valuable fruit of the Conference, as I see it, is the enthusiasm the students got from one another's example. The eyes of those present were opened by the great activitiy that is going on in our schools. My admiration for the Sisters has increased greatly - « Those splendid Sisters » - they are wonderful women indeed.

« To all appearances, the Sisters seem to succeed better in awakening religious interest in their students than we men-teachers; even from the view point of expressing thought in clear and correct language, the products of the girls' academies showed up much better than the products of the boys' high Schools ».

Editor's Note: We should like to know to what extent the Sodality influences these religious activities in the various non-Jesuit schools which sent delegates to the Conference.

In the account of the Conferences, prepared by the *« Loyola News »*, and reprinted in the *« The New World »*, we were glad to see that the substance of what the delegates said answered to the question *« How do you* carry on this *particular religious activity? »*. We hope that wherever stenographic reports of such conferences are available, we shall be favored with a copy, because *we should like to publish* SUCH DEFINITE ANSWERS.

Some of our readers may be shocked at the idea of the Sodality promoting any religious activity which is not always and entirely under its own direct control. Such action on the part of the Sodality is thoroughly orthodox as we have shown on many occasions, and is quite inseparable from genuine, self-forgetting devotion to the interests of Jesus Christ. It is one exercise of that leadership which is always developed in Sodalists when properly directed.

WHAT IS REQUIRED OF A CANDIDATE FOR THE SODALITY?

Keeping in mind the common duties of a Sodalist especially as set forth in Chapter 6 of the Common Rules, one should require of a Candidate:

1) that he should already be devoted to piety in some serious manner and that he should have the good will to make much progress in the way on which he has entered;

2) that his piety should not be solitary, hidden, content with visiting the church, but active and engaged in helping other men also;

3) that he give promise of exercising a salutary influence on others, at least, by good example; though more positive and direct means are generally preferable;

4) that he be willing to defend the rights of the Church bravely, at least as regards his companions and his equals.

Hence not every good, pious Catholic is fit for the Sodality. It is just because of the frequent neglect of these norms and of the choice they imply, that many Sodalities are reduced to mere confraternities or similar pious societies, and have no authority or influence. This is why, for example, boys who are morally good, but who have great difficulty in progressing with their studies, are not be admitted. The Sodalist should be the first among his equals.

END OF THE ALOYSIAN YEAR

After the triduum which always precedes the feast of St. Aloysius Gonzaga, the celebrations of the Aloysian Bicentenary Year were brought to a close with magnificent ceremonies in the Church of St. Ignatius at Rome.

Pontifical High Mass was celebrated by H.E. Cardinal Ragonesi, with the Assistance of His Grace the Archbishop of Durango, Mexico, another Mexican Bishop and an Albanian Bishop.

Vespers were celebrated by H.L. Monsignor Michael d'Herbigny, titular Bishop of Ilium and President of the Oriental Institute, and Benediction was imparted by H. E. Vincent Cardinal Vannutelli, Dean of the College of Cardinals and Bishop of Ostia. After the benediction about twenty young men, carrying the bound volumes of the signatures of those who during the past year had bound themselves to the Aloysian pact, presented the volumes to H.E. Cardinal Vannutelli, who seated on the predella of the altar of St. Aloysius, received and blessed each volume, leaving them close to the lapis lazuli urn of the Saint. Having sung once more the prayer of St. Aloysius, The Cardinal returned in procession to the sacristy. As the people left the immense church, the lights which were designed to illuminate the facade of the Church burst into a blaze. Unfortunately, the piazza of San Ignazio upon which the church faces, is very small and hence such an illumination, though very beautiful in itself, remains quite lost to the public owing to the height of the buildings which render a distant view of it quite impossible.

Father Magni's sermon, after the Vespers, like that of many other preachers during the Aloysian celebrations, was a vindication of the strong character of the Saint, and an elaborate proof that in building up the temple of his own sanctity, the saint was moved more by a desire for positive self-conquest than fear of the world and its attractions.

OTHER SODALITY ACTIVITIES AT LOYOLA UNIVERSITY, CHICAGO, ILL.

The First *Closed Retreat for College Seniors* at Loyola University, Chicago, was held this year at the Franciscan Retreat-House, Mayslake, Hinsdale, Ill. This retreat is in addition to the regular students' retreat in which the Seniors participated at the beginning of the year. *The suggestion came from the prefect of the Sodality*, himself a Senior.

The hearty cooperation of Faculty members with the Sodality Director is, in the judgment of the Dean, Father Joseph Reiner, S. J., one of the most remarkable phases in the development of the College Sodality.

« In the past it was generally understood that the Director should manage all the functions and activities of the Sodality and that others should « *keep hands off* ».

« But last year, the Director concerned himself mainly with the *religious meetings* whilst the Dean took charge to a great extent, of the *sectional activities* that fall under the term of lay-apostolate. The other members of the Faculty, supported, by recommendation and encouragement, the undertakings fostered by the Sodality ».

One of the many bulletins, mimeographed and issued by the Sodality to all students, is set out here in extenso, to show in part how the College Sodality exerts its influence on the religious life and work of the whole student-body of the University.

Loyola University. *Chicago, May* 3, 1927.

Eucharistic Week.

The week of the First Friday is the week in which the Sodality aims especially to promote personal devotion to Jesus Christ in the Holy Eucharist.

The Eucharistic Section of the Sodality submits the following suggestions:

1. Receive Holy Communion on Friday, the first Friday of May, the Month of the Queen of the Sodality.
2. Receive Holy Communion on Sunday, May 8, Mother's Day, for the greatest benefactor you have among mortals.
3. Receive Holy Communion every week, if possible, every day.
4. During the students' Mass join in the singing and praying with devotion and enthusiasm.
5. Attend Holy Mass on at least one other day besides Sunday and Friday.
6. Make a visit each day this week. It only takes 3-5 minutes.
7. Induce others to attend Mass, receive Holy Communion, make visits.
8. Ask God to inspire Loyolans to enter the priesthood.
9. Support the chapel drive.
10. Realize the implication of attending Mass, namely your pledge to do God's Holy Will as represented in your daily duties, courageously, conscientiously, cheerfully.
11. Serve Mass, sing in the choir or seize any other opportunity to do honor to your « Savior, God and King ».
12. Become a Knight of the Blessed Sacrament.
13. Occasionally during the day repeat the aspiration: « Jesus in the Blessed Sacrament have mercy ».

Father Reiner, during the past year has kept the Central Secretariate of the Sodalities at Rome quite well informed concerning Sodality affairs at Loyola. For this the Editor is very grateful. Similar action by other friends of the Sodality, will enable the « *Acies Ordinata* » to give publicity throughout the entire Society to the different ways in which the Sodality's program is being realized. Thus the successes of Directors and Sodalists can produce good effects far beyond their own territory.

Sodalists should all be imbued with the truth, that they are members of one and the same world-wide society, and Directors will find it extremely profitable to emphasize this truth, by communicating to their Sodalists from time to time what the Sodality is doing elsewhere.

Where this is done, one may expect solid devotion to Mary with its necessary corollary of work for the neighbor and the Church.

FIRST PILGRIMAGE OF UNITED SODALITIES OF CLEVELAND, OHIO, DIOCESE.

Between 15,000 and 20,000 persons took part in a pilgrimage to the Shrine of Our Lady of Lourdes on the grounds of the Sisters of the Good Shepherd, on Providence Heights, Euclid Village, in early May. It was planned and carried out by REV. A. M. HACKERT, S. J., pastor of St. Mary's parish and *Diocesan Director of Sodalities.* HIS LORDSHIP BISHOP SCHREMBS led the great crowd in reciting the rosary and later addressed them from above the shrine.

« There is something tender and deeply touching », he said, « in the magnificent demonstration of faith indicated here today under the auspices of the UNITED SODALITIES OF THE BLESSED VIRGIN MARY. I hope that this great demonstration will grow *until every man and every woman* is included in their membership ».

His Lordship was so pleased with the numbers attending the pilgrimage that he asked Father Hackert to arrange for a similar program in October, the month of the Holy Rosary.

Members of the St. Vincent de Paul Society and of the Holy Name Society were in charge of parking the great throng of automobiles.

Letters to the Editor

A Great work to be imposed on the Sodality.

I.

Doubtless Sodalists ought to be exhorted to great interior and exterior works. Because directors exact nothing great of their Sodalists, fervor lessens and the whole Sodality becomes semi-dormant. But it may well be doubted whether the same work should be proposed to Sodalists everywhere, as someone suggested last February, p. 21.

Although the triple enemy of men is always and everywhere to be fought against, still the war is not to be carried on always in the same way. The greatest danger here and now in the vicinity of each particular Sodality, must be the chief object of that Sodality's activity.

Let me point out *some evils which may well be made the object of the assiduous prayers and exterior labors of Sodalists.*

In a certain part of Belgium, the percentage of " *civil* „ *marriages* is 40; of " *civil* „ *funerals* 35–40; of *unbaptized children*, 10–15.; among *young wage-workers*, 95 per cent of the boys, and 80 per cent of the girls *do not practice their religion.* Some publications of the Catholic Youth Society complain that while since 1914 the number of members has increased twenty-fold, the number of their subscribers has hardly doubled, because *two thirds* of the members *do not read any of the various publications for youth.*

Similar complaints are made in many parts of *France*

In *Vienna*, as in all the large cities of Europe and North America, the " *fear of the child* „ with its consequent abortion and contraceptive methods is common. In 1926, in Vienna, there were 23,000 births to 25,000 deaths; whereas twenty years ago in 1906, there were 55,383 births, to 33,973 deaths. In 1910 for 1,000 women there were 70 children; in 1926 less than 35.

In the *United States*, 60,000,000 persons belong to *no church*; in the city of *New York*, 70,000 school-children receive *no religious instruction.*

In *Germany*, owing to *mixed marriages*, the Church in 1924 alone, lost 65,167 members; in the period 1915-1924 in the largest cities, 92,244. The *students of theology*, in seminaries in 1922 numbered 3,161 but in 1924, there were only 2,898.

In Czecho-Slovakia, the number of *apostates* is said to be 1,387,980.

In other lands which pride themselves on being Catholic, men are hardly ever to be seen *in the churches*; and in some regions, even the number of women who attend is very small; there *the clergy* is considerably oppressed; and the *religious instruction* of the masses is very defective and superficial.

Add to this the *persecutions*, bloody and unbloody which are going on in still other countries such as Mexico, and the *grievous obstacles to the evangelization of the heathen* owing to Bolshevism, imperialism, exaggerated nationalism, the mistaken zeal of Protestants — and there is simply no end to the necessities which demand our prayers, sacrifices and energies.

In my opinion, the greatest task of all is *selfsanctification*, which, when genuine, spontaneously and irresistibly bursts forth in an apostolate full of zeal. If we wish to be apostles and to form apostles, we must be saints ourselves and train others to sanctity.

M. I.

II.

In my opinion, *the great works of mercy, of which the Holy Ghost points out 14*, are everywhere to be found, and all that is needed is that the Sodalists put their hands to the work. And the tradition of the Sodality as well as its rules and the Generals' Letters sufficiently indicate the ways and means and the purpose of the activity of the Sodality; so I think the Sodality is amply provided with work to do.

C. G.

III.

Some one recently expressed the hope that a great work would be imposed upon the Sodality which would give the Sodality something definite to aim at, and which would fill the organization with enthusiasm. You asked your readers to give their views.

I, for one, am totally opposed to any such imposition, because I find that very many important works have already been imposed upon the Sodality. One of these is to " *foster in its members an ardent devotion, reverence, and filial love toward the Blessed Virgin.* „ (Rule 1) Presumably, your correspondent will think that this is no work at all, that those three things already exist in every Catholic at all worthy of the name. But a little reflection will show that both Directors and Sodalists must study and reflect deeply and prayerfully on Catholic Dogma if the temple of their " *ardent devotion, reverence and filial love* „ is to have the rock-bottom foundation and the unshakeable frame-work which will make it truly great.

Only when the sublimity of Mary and her absolutely unique position in the scheme of redemption has been thoroughly rooted in the mind through the solid teaching of the Fathers of the Church and the Councils will Mary be adequately known, and until she is so known, she will never be loved as she should be. What we so often repeat about our Lord in retreats, may be adapted to Mary: we must *work, study seriously, and pray: that we may know her more intimately, and hence love her more ardently, and follow her more closely.*

This will sound horribly unreal to many but let that pass. There are other great works which have been « imposed » upon the Sodality. One is to make each Sodalist sincerely bent on *self-sanctification.* Another is to foster in him a similar zeal for the *sanctification of his neighbor.* And a third is to make him zealous for the *defense of the Church.*

A rather heavy program! First acquire deep knowledge of Our Lady, so as to love and honor her in an extraordinary degree. Then, borne on by that enthusiasm aim at sainthood for yourself, sainthood for your neighbor, and a part in the rude travails of a crusader of Christ!

Why anyone could wish more than that, I cannot imagine. What can be mentioned which is not included in that grand, comprehensive program? I seem to hear in it an answer to the last of three famous questions:

« *What have I done for Christ?* »

« *What am I doing for Christ?* »

« **What ought I to do for Christ?** »

It brings back to the « *eyes of the imagination the synagogues, towns and villages through which Christ our Lord preached.* » Those who freely undertake to live on those lines are surely men who « *enjoy the use of judgment and reason and who offer their whole selves to labor in the service of their Eternal King and Universal Lord.* »

Perhaps **the indefiniteness of this official program** of the Sodality is what offends your correspondent. He would like to see something more concrete. The Fathers General of the Society, through their revisers, tried to meet this demand at various times, and so they suggested, *teaching catechism*, visiting the sick in *hospitals*, visiting the prisoners in the public *jails*, other spiritual or corporal works of *mercy* to be exercised in private or in common with other Sodalists, (43) refraining from *bad reading*, (35) keeping away from *immoral plays*, (35) flying from all *occasions of sin* which are dangerous to their own souls or which could *scandalize* or disedify the neigbor, (35) improving themselves in the " *academies* „ (12) visiting *sick Sodalists* (64), reading *Sodality periodicals* which foster the Sodality spirit (67), fostering *Sodality unions* according to social class, nationality, etc. (66, 68), the practice of *frequent and daily Communion* in obedience to the Holy See (39), *making Sodalists of others* (43).

It is quite obvious that the good works and practices just cited are only particular applications of the general program; others may be found in the history and present life of active Sodalities; they are sketched in Father Garesché's « *Social Organization in Parishes* ».

The breadth of the actual Sodality program is however, a stumbling block to some. This is usually the case when one becomes very much engrossed with some particular movement in the Church; it is natural for such an one to wish to see all Christians if possible lined up to support the activity he favors. If they had nothing else to attend to but its success, he feels sure that the resulting good for the Church would be extraordinary. May be it would.

However, the wisdom of the Church has allowed the formation not only of the Sodality of Our Lady but of many other kindred organizations with the broad program to which we have referred. This breadth of program enables great groups of persons, when properly enlightened and directed, to throw their influence now here, now there, in five directions at once or in one only, according to the needs of the time, place and circumstances. This is the " *light cavalry* „ idea of St. Ignatius in substance, and marks the Sodality as a genuine off-shoot of the Society. Colleges and Missions are our forte today, but we would lay them aside tomorrow and turn contemplatives if it appeared beyond doubt that such activity was more for the glory of God than running Colleges and Missions. Such is also the flexibility and adaptability of the Sodality of Our Lady.

If the object of your correspondent is nothing more than *the rousing to life of some semi-dormant Sodalities* of his acquaintance, I would suggest that he read the bare text of the Common Rules of the Sodality, and make meditations on them as he would on the striking passages of Holy Scripture. His personal knowledge of the needs of souls in his own immediate vicinity and of the difficulty to be found in trying to help them, will combine with this deep and prayerful consideration of what the Sodality really is, and I feel sure that he will find a way to reach the sleepy Sodalists and make them true Crusaders. Perhaps too when he is full of his subject, he will find the way to convince his friends among the Directors of the wonderful power for good which is in their hands and which they can harness and set to work, if they make a similar prayerful study of the Sodality, their Sodalists and their circumstances.

If he already knows the activity or practice which he would like to see all Sodalists engaged in, all he need do is show that it falls under this or that branch of the great works already imposed upon the Sodality, convince Directors and Sodalists of the truth of his claims and those of the Sodalists who become convinced will support his movement whatever it is.

But to say arbitrarily: This or that good work is now, and henceforward and everywhere shall be the distinctive work of the Sodality, would be to abolish the Sodality entirely as it now exists and substitute another organization in its stead. The Holy See can do so if it will. Our Father General can do so too, in the case of Sodalities erected in our Colleges and Houses (15). But who thinks for a moment that they ever will? It is too easy entirely to form a new association exclusively for the new purpose and invite the Christian world to enter and support it.

(*Editor's Note)* What these Fathers say is true, no doubt. But it is also undeniable that Sodality affairs can be helped very much through the cooperation of Directors who express their opinion in " *Acies Ordinata* „.

I venture to say, however that hardly any work can be found which can be imposed on all the Sodalities. Just think of the differences existing between our Sodalists. We have boys, young men, professional men and daylaborers, young girls, old school-teachers, etc.

Moreover, it would not be useful for all energies and wills to tend to absolutely the same goal. The Sodality ought always to be in the first rank and in the post of greatest danger. Now the latter differs according to times and places.

Then again, there are some important works which are already being carried on by many Sodalities; some of which have been pointed out as very necessary by the Holy Father and the Bishops. Such are, for example, resisting indecent fashions and dances; the exercise of charity, not cold, common, organized charity, but that which is personal and from the heart, that which gives all it has, always and everywhere to all men alike, the charity so beautifully praised by the Apostle in I Cor., 13.

Besides, it should be remembered that no one can strictly " impose „ a certain work on all the Sodalities except the Holy Father. But for us and our Sodalists it is enough to know the desires of the Holy Father without waiting for his commands. We can set ourselves to work at them, without neglecting other phases of Catholic action and the apostolate.

PRACTICAL QUESTIONS

A student who had been solemnly admitted to a boy's Sodality in a high school, after some time proved himself a very bad Sodalist, being irregular for the meetings and the Sections, using bad language and keeping bad company. He was warned several times, and at last on motion of the council was dismissed.

Humbled and repentant after a year's absence from the Sodality, he has humbly asked for reinstatement and has been readmitted as a candidate.

a) May I keep him as a Candidate for six months?;

b) Must I admit him again with the same solemnity, namely imposition of the badge, a new diploma, recital of the act of consecration, etc.;

c) Since his name in the Register is marked « Dismissed » should it be entered again with the remark » Readmitted after the dismissal? »;

d) Is this sort of readmission in accord with the genuine principles of the Sodality? May I henceforward yield easily to the request of such persons? Or should I close the door for good?

In a former case (« *Acies Ordinata* », Latin Ed., Vol. I, p. 83) where a Director, to stop the abuse of frequent entrances and exits from the Sodality, had caused a local rule to be made that those who left voluntarily or were dismissed by the Director and the Council should not be readmitted, Father Bangha wrote, inter alia:

« Generally speaking, it seems an intolerable abuse that Sodalists should go in and out of the Sodality as if they had not promised fidelity for life and as if the Sodality were a public street in which one might come and go at will. Therefore in general, it seems entirely conformable to the spirit of the Rules that readmission should be denied to Sodalists who have once shown themselves unworthy of the grace given them. Thus the remaining Sodalists will be more cautious and will more highly esteem the grace of admission.

« Nevertheless, notwithstanding such a local rule, the Director still has the right to make an exception to it sometimes for just reasons. It may be that on account of some fault, it was necessary to dismiss a Sodalist, but later on, he has done such penance and has been so edifying to all for a long time, that he may be readmitted without injury to the others. Such cases are to be left to the prudence of the Director. But it remains true in every case that a much greater probation and a weightier reason is required for a second admission than for a first ».

Hence: a) to keep him on the anxious bench for six months is all right; b) manifestation of the will to enter and of the will to admit is all that is ever required in strictness for admission to the Sodality; you may therefore use such solemnity as you think will impress the recreant Sodalist and his companions; c) I see nothing against this entry; d) has been thoroughly answered above.

LARGE SODALITY RECEPTION

187 NEW MEMBERS were received into the *St. Francis Xavier High School Sodality, New York, N. Y.*, on May 14, 1927.

The new Sodalists were received by the Director, Rev. Joseph T. Murphy, in St. Patrick's Cathedral, during the course of a very elaborate military Mass, which followed the parade up Fifth Avenue of the white and blue battalions of the High School. The crowning of the Statue of Our Lady and the formation of various figures in her honor, were features of the celebration.

Among the 1,100 students of St. Francis Xavier's, approximately 600 are Sodalists. The Sodality is divided into four bands, the first including those in the First year of High School, and so on. Each band meets weekly on some class-day at 8.30 a. m. The Knights of the Blessed Sacrament receive Holy Communion on Saturdays under the auspices of the Sodality. (This arrangement was made following the Sodality Directors' Conference at Chicago, last August. See A.O., 1926, p. 49). The weekly attendance of K.B.S. is about 750.

CANCELLED POSTAGE STAMPS FOR MISSIONS

Father Joachim Romani, S. J., Chaplain at *Hyderabad, Sind, India*, is very anxious to HELP HIS MISSIONS of Gujerat and Khandala by EXCHANGING POSTAGE STAMPS with persons outside of India. He will give, for instance, 100 different British India stamps for 100 different stamps of any country Besides, he sells packets of Indian stamps.

Father Romani is not used to getting something for nothing, and hence, he wished to pay us for giving him this notice. However we do not want his money, but what we do want is to know how he puts enthusiasm into his Indian Sodalists, and induces them to work personally at the evangelization of their fellow-countrymen who are still pagans. This is worth more to the Sodality movement than any possible amount of mere shekels.

NEW BOOKS

R. Wickl, S. I., **" Büchlein vom Hl. Geist „**, 107 pp. Innsbruck, Austria.

A beautiful and practical treatment of the Holy Ghost in the Trinity, the Church and the soul.

I. Leb, **" P. H. Abel, S. J. „**, 71 pp., Innsbruck, Austria.

A brief account by a Sodalist of the life of his Director and friend.

M. Domanig, **" Jungfräuliches Leben „**, 87 pp., Innsbruck, Austria.

A well-written and enthusiastic booklet, destined to encourage virgins to follow the Lamb.

Editor : *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.
Roma - Tip Campitelli.